

[P. 170 a] Kechayi

754 Theoretically, there were no "bad" doctors in the San Joaquin River region. Those who made "poison" were said to be south of Kings River.

755 Cures---The term for sickness in general was *toi' yoti-yaš he'ba* (night into [?] blood). E.M. could not describe specific sicknesses and their cures. Usually the doctor cut and sucked, drawing out a pebble or "button," which was exhibited.

Once a Chukchansi woman, *Sai'hu*, went out to gather milkweed. Soon she got sick; her throat was sore. "That bush had made her sick." The shaman *Cokonik* sucked at her clavicle and produced a worm that had come from the bush.

753 Consumption, *sane'naš*, was due to "not growing right from the start" or, if the symptom of coughing blood was present, it was thought to be caused by a doctor. There was no cure for this "though the doctors always tried everything."

757 Dreams of the dead caused sickness.

753 Long ago E.M. dreamed constantly of her dead mother and sister. A Kechayi doctor, *Wewu'ki* (Old Dick) was sent for. He was *Tokelyuwich*, but he could cure people of either moiety. He told everyone in the village to assemble for an all-night ceremony for the dead. With a cocoon rattle he sang for a very long time. Then he asked everyone there to tell their dreams about dead people. When it was E.M.'s turn, she told hers. He put ashes on her head, as he had done for the others, and called out the names of the dead who were bothering her. He told them to go away and never come back to bother the living. Then he blew the ashes off her head. Never again did she dream of the dead.

756 This doctor did not do any other kind of curing: "he was *š:pni* by dead people." Both his parents were *Tokelyuwich*.

Anecdotes of Supernatural Experience and Dreams

778 E.M.'s brother, *Hai'ai'š*, had power from Bear; he was reckless and liked to make spectacular use of it.

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Once he had been drinking quite a bit and thought it would be funny to scare some families who were camping by the river. He ran up and danced like a bear; he pretended to jump into the fire. He ran from camp to camp, jumping into the fire at each one. He grabbed handfuls of coals and scattered them about. Fire spouted from his mouth. The people all broke camp and ran away.

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778 On another occasion he wanted to get some-
825 thing to drink, and went to kumku mič (humming-
157 bird place) where there was a little saloon.
273 He came back, drinking along the way, and
finally fell by the roadside. While he was
unconscious, two bears came. They said, "Let
us pack this man to our den." They took him
home and kept him all night. When he woke in
the morning he was frightened. The bears were
dancing; they told him to join, and all danced
together for some time. At last they let him
go, but told him to be sure to return in four
days. As soon as the door opened "he ran out
as fast as he could and never went back."

756 When talking of the doctor's cache or
556 pački E.M. was asked if she had ever seen any
422 of the objects said to be in them. She told
the following story.

[64] Long ago E.M. and her mother went black-
berrying in the direction of Kings River. The
old woman was taken with an acute diarrhea,
and died about one week after her return home.
At that time E.M.'s brother Hai'ai'č was "just
beginning to get his power." He had gone up to
visit the Chukchansi, but he knew by super-
natural means what was happening at home, so
returned. But his mother died before his ar-
rival. Then he went to his father's pački and
brought back a large handsome basket. This he
placed over his mother's head, and he talked,
saying where he had got the basket and that it
was to be buried with her. This was the only
object that E.M. ever saw which she definitely
knew (sic) was from a pački.

756 To illustrate the danger of a layman enter-
556 ing a pački she related the following.

422 E.M.'s paternal grandfather, Čipit, and
753 his wife went out to dig roots. The old man
went toward his father's pački. Though he was
not a shaman, he danced in front of it and
called to his father. The door opened a wee
bit. He squeezed in and saw the wealth: he
put a koikoi belt around his waist and strings
of humna around his neck; he took many baskets.
He returned to his wife and hung beads on her.
They took these things home. Immediately
Čipit fell ill. His face and eyes became
swollen, a rash covered his body. He died in
six days. He was a plain man and had tampered
with power.

787 Another old man who was not a shaman but
had a dream helper was Wu'us, "another grand-
father" [great uncle?] of E.M.

When E.M. was young, the children were
very fond of this old man, they played around
him frequently at his house. On one very
foggy morning he told them to run outside be-
cause he was going to die. The fog cleared
suddenly and Wu'us rose to walk around a bit.
He fell down dead. Live oak was his power; it
had told him he was going to die that day.